William A. Sumack 2

A Faithful Warning

Once more to the

INHABITANTS OF ENGLAND,

Calling them to Repentance and Amendment of Life, before the Day of their Visitation comes to an end.

By *W. B.*

James 4. 8, 9, 10. *Cleanse your Hands ye Sinners, and purifie your Hearts ye Double-minded; be Afflicted, and Mourn, and Weep, let your Laughter be turned to Mourning, and your Joy to Heaviness; Humble your selves in the sight of the Lord.*

Isaih 1. 28. *For the Destruction of the Transgressors and of the Sinners shall be together, and they that forsake the Lord shall be consumed.*

Matthew 3. 8. *Bring forth therefore Fruits meet for Repentance.*

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The Courteous Reader is desired to amend the Faults that have escaped the Press as followeth,

PAge 3 line 23 for *administred them* read *administred to them.* p 7 l 29 f 23. r 32. p 8 l 19 f *hath* r *had.* p 11 l 23 f *not* r *but.* Ibid 26 after *we* r *with.* p 12 l 7,8 f *raving* r *ravening.* Ibid 31 after *are* r *not.*

A Faithful WARNING once more to the Inhabitants of ENGLAND, &c.

O England! England!

MY Bowels are pained within me for thee, and my Spirit is bowed before the Lord on thy behalf; whose *Day of Viſitation* has been long, and the ſtrivings of the Lord much with thee, to gather thy Inhabitants into peace with him. O that thou may'ſt not go on in thy Tranſgreſſion and Rebellion againſt the living God; but may'ſt humble thy ſelf under his mighty hand, and *Repent in Duſt and Aſhes*, before the Day of thy Viſitation comes to an end, and the Door of Mercy be ſhut againſt thee.

For God's long-ſuffering hath been great towards thee, and hath waited to be *gracious* unto thee every way. For how have the Mercies of God abounded towards thee in many reſpects, in affording both inward and outward Bleſſings? ſo that he hath manifeſted his good will towards thy Inhabitants, *O England!* in giving thee *plenty* of all outward Enjoyments from one Seaſon to another: So that we may ſay; *What could the Lord have done more, than he has done for thee?* And though there hath not been a right uſe made of his tender Mercies and Bounty, but have been ſpent in *Rioting* and *Exceſs*, to the great Diſhonour of God; yet how hath he been pleaſed in his tender Mercies & Forbearance to continue his Bleſſings one year after another, to ſee, if thy Inhabitants would be reclaimed, and come to conſider the hand that has Adminiſtred to them. And although he hath ſometimes let us ſee, that he could blaſt the Fruit of the Earth in a moment, and bring ſcarcity and pining *Hunger*, and hath threatned us with it many a time in Judgment; yet how hath he been graciouſly pleaſed in bowels of Mercy and Compaſſion

to this poor Nation, to divert his Judgments threatned, and cauſed his wonted Goodneſs to abound again: Yet none of theſe Dealings of the Lord hath prevailed with many of thy Inhabitants, to bow in humility before the Mighty God.

And as the Lord hath been bountiful in his Mercies outward, and hath given us *plenty* of Enjoyments; ſo hath his Goodneſs and tender Mercy been manifeſted in a peculiar manner to this Nation *ſpiritually*, in giving a *Day* of *Viſitation*, and cauſing his *Marvelous Light*, *even the Light of his own Son to ſhine into their Hearts*, whereby the Deeds of Darkneſs and hidden things of Diſhoneſty have been brought to Light, and hath clearly ſhewn to Men, what their Thoughts are: And hath made a Diſcovery of Sin, which hath lodg'd in the Hearts of the Children of Men, for this end, that they might Repent thereof, and forſake the evil of their ways, that he might have Mercy on them; *For there is Mercy with the Lord, that he may be feared.* For God would have none to periſh in their Sins; but rather that they ſhould amend and Live. And becauſe Man is not able to *Repent* of himſelf, nor to incline to that which is Good, but prone to Evil in his own depraved Nature, God in his tender Mercy to Mankind hath given a Meaſure of his own Spirit to profit with, which is ſufficient to incline the heart of Man, and give him ability to *Repent* and to turn to God, if he receive it, and ſubmit thereunto. And by this Spirit he is reproving for Sin, and calling to the Sons and Daughters of Men, as he did by his Servant the prophet to *Iſrael* of old; O Turn ye, turn ye: Why will you Dye! And for this end alſo hath he ſent forth his Servants and Miniſters in our day, who have Laboured amongſt thy Inhabitants *(O England!)* for a long time, Travelling through many Perils and Sufferings. And the end of their Labours and Travels amongſt you, hath been (as theirs was of old) *To turn you from Darkneſs to the Light*, (of Chriſt) *and from Satan's power to God.* And the chief thing that they have had in their Eye, and the very Bent of their Souls and Spirits, and Supplications that have aſcended to God through them on your behalf, hath been, That you might come to true *Repentance*, and Amendment of Life, and that thereby ye might pertake of the ſame Benefit and Bleſſing, which they did of old,

o'd, who anſwered the viſitation of God, and received the offers of mercy through Chriſt to them, which was *the forgiveneſs of Sins, and an Inheritance amongſt them who are ſanctified, by Faith that is in Chriſt*, Acts 26. 18.

And notwithſtanding all the offers of Mercy and tender Viſitations towards thee, and the long-ſuffering of God, which ought to have led to Repentance; yet how have many *hardned their Hearts and ſtifned their Necks againſt the Lord*, and ſlighted the ſtriving of his Spirit with them, and would have none of his Reproof; but loved their *Pleaſures* more then the Spirit of God, that Reproves for them, and have Rejected his tender Offers of mercy towards them, and alſo the Labours and Travels of his Servants, whoſe ſincerity is known to God! And inſtead of turning from the evil of your wayes, and ceaſing to do evil, and learning to do well (which was the Advice and Counſel of God to a People of old, and, no doubt, is the ſame to all in this day) yet how doth Iniquity abound amongſt men of all ranks, both high and low, as if they were reſolv'd to trample upon all offers of mercy from God. So that it is Evident, men are out of the fear of God, letting themſelves looſe in profaneneſs, and to work iniquity with Greedineſs, and ſpending their pretious time in *Drunkenneſs* and *Exceſs*; whereby the good Creatures of God, which are given in mercy, are waſted and conſumed upon mens *Luſts*; as if they came into the World for no other end, but to gratifie the *voluptuous mind and fleſhly deſires*, which ought to be kept down and crucified by the Croſs of Chriſt, which is the Power of God; whereby all that ever come to peace, and to live to God in Spirit, and not to themſelves, are crucified to the World, and the aforeſaid fleſhly and carnal deſires, and the World to them. And without this, no man can be reconciled to God, nor pertake of fellowſhip and peace with him.

But Alas! Inſtead of bowing to this holy Power, and anſwering the Advice of Chriſt, which was to all, to take up their daily Croſs, and to follow him, that they might be his Diſciples; and ſubmitting to his holy Spirit (which is given to be a Leader and Guider to all that ever come to Chriſt) and thereby being brought to a conſideration of their latter End, and a concern

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that they might both ſpend their time, and improve every Enjoyment which God gives them, to the end for which it was given and beſtowed upon them, and thereby manifeſting, that they are a people given up to ſerve God, and not themſelves; may it not be ſaid of too many, as the Prophet ſaid by way of reproof concerning *Iſrael* of old; *The People ſate down to Eat and to Drink, and roſe up to Play*, Exod. 32. 6. And is not this the caſe of many of thy Inhabitants! O England! Alas, how art thou fallen under the ſame miſery and Judgment which a People did of old, who were unmindful of him, that had been as a tender Father to them. To whom he puts the Queſtion on this wiſe: *Can a Maid forget her Ornament, or a Bride her Attire? yet my People have forgotten me days without number*, Jer. 2. 32. And again, *Thou haſt forgotten the God of thy Salvation, and haſt not been mindful of the Rock of thy Strength*, &c. Iſa. 17. 10. *Therefore thus ſaith the Lord God; becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy Lewdneſs and thy Whoredoms*, Ezek. 23. 35.

So that it is not mens *Outſide ſhows* or pretences to God and Religion, that Intitles them with an Intereſt in him; if that would have done, *Iſrael* had not been threatned with Judgments: For thus ſaith the Lord concerning a Generation of Hypocrites of old; *They ſeek me daily, and delight to know my wayes; they take a delight in approaching to God*, Iſa. 58. 2. As if they had been a devoted People to God; but it was not for a good End; for their Hearts were rotten and corrupt. So that they did not glorifie God, though they made a ſhew of *faſting* and approaching near to him, and of ſeeking after him; ſee verſ. 4. 5. Wherefore the Lord ſaid, *Foraſmuch as this People draw near me with their Mouths, & with their Lips do honour me, but have removed their Hearts far from me, & their fear towards me is taught by the Precepts of men: Therefore behold! I will proceed to do a marvellous work, and a wonder; for the Wiſdom of the wiſe men ſhall periſh, and the Underſtanding of the prudent ſhall be hid*, Iſa. 29. 13, 14. For it never was mens *outſide ſhew* and pretences, that rendred them acceptable to God under any diſpenſation whatſoever: for he ever abominated hypocriſie and deceit, as is clearly manifeſted by his reproof to *Iſrael* on this wiſe, *To what purpoſe is the multitude of your Sacri-*

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fices unto me? I am full of the Burnt-Offerings, &c. When you come to appear before me, who hath required this at your hand to tread my Courts? Bring no more vain Oblations, Incenſe is an abomination unto me: your New-Moons, and your appointed Feaſts my Soul hateth: And when ye ſpread forth your hands, I will hide mine Eyes from you; when ye make many prayers, I will not hear: (but he gives the reaſon why he will not hear) *Your hands are full of Blood*, Iſa. 1. 11, 12, 13, 14, 15. But this is the Counſel he gives, (and I pray God all would take it in time, before it be too late, and it be ſaid, let him that is filthy, be filthy ſtill) *Waſh you, make you clean; put away the evil of your doings from before mine Eyes: ceaſe to do evil, learn to do well; ſeek Judgement, relieve the oppreſſed, judge the Fatherleſs, plead for the Widow*, &c. Ibid. verſe 16, 17.) They that do this, have the promiſe of God of the blotting out of their Sins and Tranſgreſſions, and of an habitation in the good Land or Kingdom of Peace forever.

But when inſtead of taking the Counſel of God, and doing what Truth requires, and performing their duty to God, and one towards another, men are given up to Exceſs, *Rioting and Drunkenneſs, Chambering and Wantonneſs*, as many of thy Inhabitants are; is it not a certain ſign, they have forgotten God? notwithſtanding all their profeſſion and talk of him; and are in that ſtate, that *Moſes* cryed out againſt *Iſrael* for; *Of the Rock that begat thee, thou art unmindful, and haſt forgotten God that formed thee. And when the Lord ſaw it, he abhorred them, becauſe of the provoking of his Sons and Daughters; and he ſaid, I will hide my Face from them, I will ſee what their end ſhall be; for they are a very froward Generation, Children in whom is no Faith*, Deut. 32. 18, 19, 20. By theſe things they provoked God to anger; for (ſaid he) *a Fire is kindled in my anger, and ſhall burn unto the loweſt Hell, and ſhall conſume the Earth with her increaſe, and ſet on fire the Foundation of the Mountains. I will heap miſchief upon them, I will ſpend mine Arrows upon them. They ſhall be burnt with hunger, and devoured with burning Heat, and with bitter Deſtruction.* Ibid. verſe 22. 23, 24. Theſe were the miſeries which thoſe rebellious Generations brought upon themſelves by forgetting of the Lord their God, whoſe tender Mercies had been often

often extended to them, and his hand of Power preſerving in many Difficulties and Dangers.

Now it cannot be ſuppoſed, that *Iſrael* at that time did forget to *Talk* of *God*, or to profeſs him, nor to offer Sacrifice and Offerings to him; but they forgot to Fear him, and to Glorifie him as God, and to give that Subjection and Obedience to Him and his Requirings, as was his Due and their Duty, viz. *To walk in his Statutes and Judgments*: This was a Duty incumbent upon them; and the neglect thereof was manifeſt Ingratitude on their parts, becauſe he had done more for them, then any other Nation. Neither did they do the Will and Works of God; but their own will and works; and ſet up themſelves in their own imaginations, and rejected the Orderings of the Lord: Neither were they ſubject to the divine Power of God, which gives the true Knowledge of himſelf, and of the Myſteries of his Kingdom; and yet at the ſame time made a Profeſſion of God, and had a ſeeming Zeal for him; and yet were provoking God to anger by their Stiff-neckedneſs and Rebellion againſt the Arm of the Lord, that had brought them out of the Land of *Egypt*, and Houſe of Bondage, and brought them in the good Land. This was the *Forgetfulneſs* that lay at their Doors; and this is that *Forgetfulneſs*, which lies at the Doors of many of the Inhabitants of *England*.

For though there is a great Profeſſion of God, and talk of him in words; yet it is too evident, that many in their Deeds and Works deny him; As is too apparent by the *Horrible Oathes* and *Curſing*, and calling upon *God* for *Damnation*, both upon themſelves and others; as if they had no Senſe or Conſideration of that Eternal and Divine Being. But let all ſuch know, when God Recompences them according to their doings and works, they will then find *Damnation* comes ſoon enough.

And what could *Sodom* and *Gomorah* be guilty of, that this Nation is not? Oh! the multitude of Evils which abound amongſt many both high and low; and no appearance of Repentance and Humiliation becauſe thereof! which provokes the pure, holy God to Anger, and cauſes a withdrawing of his Face, and a threatning of Judgment, Miſery and Deſtruction upon us.

And

And who can take a view, and conſider the *Debauchery* and *Pride* of this Nation, and not Mourn? Which is come to a very high degree: The *Immodeſt* and *Abominable Towring*, and *Impudent Dreſſes* of Women in our day; and the Extravagancies, of Men, and the *Loſtineſs* and *Wantonneſs* of both; their very Countenance and Carriage demonſtrates them to be an hardened Generation, and arrived to an high pitch of open Profaneneſs, if not of *Atheiſm* it ſelf; which God is angry with and abominates, and his Indignation, Wrath and heavy Diſpleaſure is near to break forth becauſe of theſe things; and will unavoidably fall upon all the *Proud*, and the *Lofty*, and *Profane* as an eternal Weight, and will ſink them down into the Lake of Perdition for evermore, if there be not a forſaking the Evil of their ways, and a turning to God, before the Day of their Viſitation come to an End.

For can any Man or Woman think, that ſuch things, which were provoking Sins of old, for which God threatned Judgment, and ſhewed his ſignal Diſpleaſure againſt, on this wiſe, ſaying, *The Daughters of* Zion *are High, and walk with ſtretched out Necks and wanton Eyes, walking and mincing as they go*, &c. *Therefore the Lord will ſmite with a Stab the Crown of the Head of the Daughter of* Zion, *and will diſcover her ſecret parts*, Iſa. 3. 16, 17. I ſay, if theſe things occaſioned Judgment, both to be threatned and executed too, and the ſtroke of the hand of the Lord to fall heavy upon them (as in *verſe* 24, 25, 26.) God is the ſame, and changeth not. Therefore let no Man think or ſuppoſe (for if they do, its a vain ſuppoſition) that God will wink at Evils of ſo deep or deeper dye in our Day, or forget to excute Judgment upon ſuch as are guilty thereof in our Age: No, No, ſuch things were ever Abomination to him, and did always draw down his heavy Wrath and Diſpleaſure upon that Perſon, Nation or People, that were guilty of ſuch Evils; which at this day run through this Nation as a mighty Current: The holy Scriptures are full of Inſtances, that might be brought. Therefore let no Man deceive himſelf, God will not be mocked; ſuch as every Man ſows, ſuch ſhall he reap: Tribulation and Anguiſh will fall upon every Soul of Man that does Evil. For he will not quit the Guilty, nor ſpeak peace to the Wicked: *For*

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though the Wicked joyn hand in hand, they ſhall not be unpuniſhed, *Prov.* 11. 21. So that it behoves all that tender the Honour of God, and the Salvation of their Souls, to conſider and be pondérous in their Thoughts, and break off from that ſervitude to Satan and their own Luſts, which they have been Captivated by; that by the pure Spirit and Word of eternal Life, they may be tranſlated out of the Kingdom of Darkneſs into the Kingdom of the dear Son of God, and may yield their Members Servants to Holineſs, that their end may be everlaſting Life; Then would Men be faithful and true to God, and true one to another, ſeeking the good and welfare one of another every way.

But Alas! How doth *Treachery* alſo and *Falſe-heartedneſs* one towards another, and *Circumventing*, *Over-reaching*, and *Defrauding* one another abound? which is not a fulfilling of the Law and the Prophets; but on the contrary, a breaking and violating, and indeed, a making void the very bonds of humane Society. Which ſtill beſpeaks people void of the true fear of God, and without any regard to him, or the promotion of the honour of his Name, and pure *Religion*. For though there is a Profeſſion of *Religion* and *Chriſtianity* amongſt many, its but a *Cloak* and a meer Pretence; they being at the ſame time Enemies to the Life and Subſtance of that *Religion* they pretend to. For whoſoever lives in the *Luſt of the Fleſh*, *the Luſt of the Eye*, *and the Pride of Life*, are not Religious, but Irreligious, or Enemies to *Religion*. For true *Religion* teacheth other things, to keep in the fear of God, Sobriety and Moderation in all things. For *If any man ſeem to be* Religious, *and bridleth not his Tongue* (and Affections too) *but deceiveth his own heart*, *this mans* Religion *is vain*: That is, ſuch a *Religion* will do him no good; it will never recommend him to God, nor Inveſt him with an Intereſt in God's Kingdom, nor eſtabliſh him in peace, neither in this World, nor in that which is to come. *For pure* Religion *and undefiled before God and the Father*, *is this*, *To viſit the Fatherleſs and Widows in their Afflictions*, *and to keep himſelf unſpotted from the World*, *Jam.* 1. 26. 27. Therefore it is not *feigned words* and empty Noiſes and *notions*, though of good things, that will do: but it muſt be an upright heart and ſincerity both to God and Man, and ſhewing forth his Praiſe in an holy Life and godly Converſation, coupled with the fear of God; and thereby demon-

demonſtrating to the World, that we are the people of God. For if peoples Lives and Converſations do not ſhew forth the Vertues of him they do profeſs, their Profeſſion is vain, and ſtinks in the Noſtrils of God.

But Alas! inſtead of this, how is alſo a Selfiſh, Prophane, Ambitious Spirit and Mind entred, and hath taken place, I may ſay, is *rooted* (through the frequent giving way to Satan's Temptations) even in the very natures of many of the Inhabitants of this Nation; ſo that they are unaccuſtomed to do good, even thoſe who both are in a Station to ſhew better examples to others, and alſo have power put into their hands to be a Terror to ſuch Evil-doers (which have brought a Diſhonour upon the worthy Name of Chriſt, our Saviour) and a Praiſe to them that do well. But is this done? No, have not many ſuch been Examples and Paterns of Evil, as *Pride*, *Ambition*, *Drunkenneſs*, *Curſings*, *Exorbitant Oaths*, *Revellings*, *Extravagancies*, *Whoredoms*, *Self-indedneſs* & the like; ſeeking their own Honour and Greatneſs, and to promote their own Intereſt, more than the Honour of God, or the Intereſt of pure Religion. And have, as it were, let Juſtice and Truth fall in the ſtreet, not letting Juſtice have its right courſe, but perverting it, to ſerve their own baſe and ungodly ends; not regarding what injury was done to others, or diſhonour to the Name of God, if they could but make themſelves great, though by never ſuch indirect ways.

Theſe are ſome of the *crying Sins* of this Nation, which cauſe the juſt God to threaten us ſo many and various Judgments, which are near to be poured out upon us, and will unadvoidably break forth like a devouring Fire (I am afraid) upon many, without any mixture of Mercy, if a ſpeedy and unfeigned Repentance and Reformation be not known.

And therefore *Bow*, *bow* before the Mighty God, and Humble your ſelves before him before it be too late; and leave off all your evil Courſes, and turn from every evil way, and throw aſide all *Ambition* and *Covetous* practices, which are the very root of Evil, and inlet and open door to all the *Animoſities*, *Prejudices* and *Heart-burnings* one againſt another, which that Selfiſh and Lordly ſpirit afore-mentioned is the ground and riſe of.

And let all *Bitterneſs* and *Envy*, and *Haughtineſs*, and *Self Ex-*

alration be thrown aſide for ever ; for theſe have been the cauſe of all the Miſchiefs and Miſeries, which have come upon this Nation and all the World. Is it not mens *Ambition* and *Pride*, that has made the Nations at this day like an heap of Confuſion, *Killing* and *Deſtroying* one another, not like men, nor as if there was any Conſideration, that we are all Fellow-Creatures, and the workmanſhip of God, but like Beaſts of prey, or *like Wolves raving the prey to ſhed Blood, and to deſtroy Souls to get diſhoneſt Gain*? *Ezek.* 22. 27. And what is it for, but to gratifie the *Avarice*, *Pride* and *Luſt* of men? Did not the Apoſtle give a right Definition of the root and cauſe of theſe Unchriſtian Fruits and practices, the very riſe and ground from whence they proceed ; when he ſaid, *From whence comes Wars and Fightings among you? Come they not hence, even of your Luſts*? *Jam.* 4. 1. For if all men would be contented with, and in that Station, which God the Creator of all (and who knows the hearts and purpoſes of all) hath been pleaſed to place them in, and did they ſhew forth the Vertues of him who hath Created them, in *Doing good to all, but hurt nor injury to none* ; and thereby declaring themſelves to be the Children of our heavenly Father, there would be no occaſion of *Strife*, nor of *Wars* and *Fightings:* But as *God*, who has given life and being to man) is a *Divine Being* of *Love* and *Peace* ; So would his Creation be in Peace and Unity one with another, were they but kept within the bounds, and under the Government and Conduct of that power from whence they have their being. For certain it is, theſe things ſpring from an evil root, which Satan (the Enemy of all Righteouſneſs and good to man) hath ſeated in the very Nature of man through Diſobedience ; and not from Chriſt the living Root ; (which all muſt be in, that ever know the Foundation of Chriſtianity) and are Chriſtian Fruits, nor of the Spirit of Chriſt, but the contrary, *viz.* the Fruits of the Fleſh : *For the Fruits and Works of the Fleſh are manifeſt* (as the Apoſtle ſaith) *Adulteries, Fornications, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Variance, Emulation, Wrath, Strifes, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings and ſuch like, Gal.* 5. 19, 20, 21. Now theſe are Fruits of Darkneſs, (and proceed from the power of Satan) that are oppoſite to Chriſtian Fruits, and to the Nature of Chriſtianity

ty it ſelf. And what ground there is for any, who are guilty of ſuch things, to claim an intereſt in Chriſt, becauſe of an outward Profeſſion of him, or to eſteem themſelves Chriſtians, I know not: For its evident, that ſuch are Enemies to God, (and therefore not Lovers of him) and are trampling under foot the blood of Chriſt, and are doing deſpite to the Spirit of Grace (and therefore not ſealed with it, nor guided by it) and are excluded from any true ground of hope of Inheriting the Kingdom of God (*Gal.* 5.21.) till a true and unfeigned *Repentance* be known, and a turning from the power of Satan (which is the root of all theſe Evils) to the Power and Spirit of the living God, which is given to every one to profit with; and until by the Vertue and Blood of Chriſt ye feel a being changed, not only in your Opinions and Notions, but in your Hearts and Affections, and cut off from the evil root and wild Olive-Tree, (which is wild by Nature, which hath been too long ſeated in mens Natures, and they carried away thereby) and be grafted into Chriſt, the true and living Vine and Root of eternal Life; and by a true ſubjection to his Power and Spirit in the Soul, a through and effectual change be wrought upon all the Faculties thereof, that holy and pure Fruits of the Spirit may be manifeſt, (for therein God is well-pleaſed) which are theſe, *Love, Joy, Peace, long-Suffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, &c.* (Ibid verſe 22,23.) That theſe may be brought forth in and through all, are the deſires of my Soul to the Lord, to the utter aboliſhing all the Fruits of the Fleſh, which are as a dead weight upon the Soul, and keeps it down in the Grave of Sin and deſtitute of the Life and Vertue of Chriſt. For they that are Chriſts Followers and true Believers in him, have taken up their daily Croſs (to all that which is contrary to God, according to his Doctrine) which is the Power of God; whereby the Primitive Chriſtians were *Crucified to the World, and the World unto them, and the Fleſh with the Affections and Luſts* (Ibid verſe 24.) And by the ſame we muſt be Crucified to thoſe evil Affections, and Luſts, which War againſt the Soul, and muſt know the Enmity ſlain, and the Work of Mortification and Reconciliation wrought; or elſe we ſhall never know our peace made with God, nor Salvation to our Immortal Souls.

For

For it is a vain thing, to pretend to *Chriſtianity* and to be followers of *Chriſt*, if People do not ſubmit to that which brings them into the Root and Subſtance of *Chriſtianity*, whereby an holy and God-like Life is brought forth in this preſent evil World: This is the great want amongſt the Sons & Daughters of men in general. For the higher any mans Pretenſions are to good things, and yet lives a life contrary thereto, the more provoking it is to God; & the greater & heavier will his Judgment be.

For what was the Reaſon that Chriſt our Lord upbraided theſe Cities of old? was it becauſe they had no pretences to good things, to God and Religion? No, but becauſe they were rich and full, and high in Notions, and had had a Day of Viſitation afforded them, and he had done many mighty Works amongſt them; and yet they did neither believe in him, nor *Repent* of their Sins: but continued in hardneſs of Heart and oppoſition to Chriſt, notwithſtanding the mighty Works wrought amongſt them; and therefore he pronounced *Wo* againſt them; *Wo unto the* Chorazin! *Wo unto thee* Bethſaida! *For if the mighty Works which were done in you, had been done in* Tyre *and* Sidon, *they would have Repented long ago: It ſhall be more tolerable for* Tyre *and* Sidon, *at the day of Judgment, then for you*——*And thou* Capernaum, *which art exalted unto Heaven, ſhalt be brought down to Hell. It ſhall be more tolerable for the Land of* Sodom *in the day of Judgment, than for thee, Mat.* 11. 21,22,23,24.

And what is the Reaſon, the Inhabitants of *England* are ſo corrupted, and that the Nation is ſo over-run with *Ungodlineſs* and *Debauchery*, as *Curſings*, *Swearings*, *Drunkenneſs*, *Whoredoms*, *Murders*, *Treachery*, *Pride* and *Exceſs*? with many other things, that might be mentioned: Is it becauſe they do not profeſs Chriſtianity, or have had no Light nor Day of Viſitation afforded them? or that God hath not called to them, and ſtretched out his Hand and Arm to them? Is this the Reaſon? No, no; God hath given them one Viſitation after another, both in Mercy and in Judgment, and hath cauſed his marvellous Light to ſhine in them, & Teſtimony to be born thereunto many a time, by his faithful *Servants*, & hath ſtretched forth his Arm, I may ſay, almoſt all the day long, in order to have gathered them near to himſelf: But Alas, they have been a Gain-ſaying & Rebellious people, & have

have loved & taken pleaſure in that, which the Call of God hath been, and is out of; ſo, it hath not been for want of Light, but for want of hearts to believe, receive and to love the Light; For Light is come into the World, and is diſcovering the Darkneſs thereof, but this is the Judgment and Miſery that is over many They have loved *Darkneſs rather than Light*, and have not brought their Deeds to the Light, becauſe their Deeds are evil. *For every one that doth evil, hateth the Light, neither cometh to the Light leſt his Deeds ſhould be reproved; But he that doth Truth, cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God*, John 3. 20, 21.

And ſeeing, it is ſo evident, that the Reaſon of the abounding of the Impieties and thoſe crying Sins aforementioned, is, becauſe people have ſhut their Ears againſt the Call of God, and the Reproofs of his holy Spirit, and have hardened their hearts againſt the Lord, and would not bow to his Counſel. And have Loved their own ways and pleaſures more than they have Loved God and his way, and thereby have become Slaves to their own Luſt and Pleaſures, which in the end will prove bitter, and Involve them into Miſery and Woe. Therefore all you, whoſe Day of Viſitation is not yet come to an end, but there is yet Bowels of Mercy earning towards you, and the Lords call is ſtill continued to you, and his Arm of goodneſs is ſtretched forth to gather you; hearken to his Voice and take his Counſel, Bow to the Lord; Break off from your Sins by unfeigned Repentance: Seek the Lord while he may be found; call upon him, whilſt he is near. For Chriſt is come to the Door of your Hearts, as he ſignified to his Servant John, *Behold I ſtand at the Door and knock, If any man hear my Voice, and open the Door, I will come in to him, and will ſup with him, and he with me*, Rev. 3. 20.

Therefore be not like the Deaf-Adder, do not ſhut your Ears againſt the Voice and Call of Chriſt; but *hearken and hear, and your Souls ſhall live*; Leſt God's Spirit ceaſe ſtriving with you, and he turn his back of you, and give you up to your own hearts Luſt, to go on in your Abominations and Rebellion, as Veſſels of Wrath fitted for Deſtruction. And when Death looks you in the Face, and you come to lie upon a dying-Bed, and all your pleaſures vaniſh, and you are left in a miſerable Condition,

under

under the Wrath and heavy displeasure of God, then you may call, but he will not hear you, may Cry, but he will not Answer, because when he called, you would not hear; Therefore the Lord will Laugh at your Calamity, and will mock when your Fear comes.

Oh that I might prevail with the Inhabitants of this poor Nation, to *Cease to do evil, and Learn to do well*; and that all both high and low, would fear God; *That is the* beginning of true Wisdom: And would submit to the Teachings of *his Grace* in themselves; for that would teach them both to deny Ungodliness and worldly Lusts, and also to live a Righteous, Sober and Godly Life in this present evil World? And there is nothing will ever make this Nation happy, but a real and sincere *Repentance* and Amendment of Life: Nor she shall never be setled in true and lasting peace, till the Current of Iniquity is stopt, and the Land purged from that Ungodliness and Profaneness that abounds in it, For if men will not humble themselves, while God in Mercy strives with them; but will set up themselves in that which God has determined to pull down, he will humble them in his Wrath, and will breake them to pieces in his sore Displeasure.

And therefore let every one, High and Low, from the King upon the Throne to the meanest in the Land, *Turn to God*, and do Judgment and Justice; Relieve the Oppressed, and judge the Cause of the Widow and Fatherless: And let all *Pride* and *Ambition*, and *Covetousness*, *Self-seeking* and Excess cease, and let *Strife* and Variance, and Prejudice, and Bitterness come to an end. And discourage all Evil in its appearance, of what nature or kind so ever it is, and in whom so ever it appears; without Partiality or Respect to Persons; and encourage Piety and Holiness of all hands; Then shall Peace and Tranquillity abound, and the Name of God, that hath long been dishonoured, shall be Renowned, and Love to God, and Good will one to another abound, which are the Effects of true Christianity.

And that this Reformation and Thorrow and Effectual Change may be wrought amongst all, before God's long-suffering and Patience come to an end, that pure *Religion* may not only be talked of, but put in practice by all, that the Name of God may be honoured, and the Repute of the *Christian Religion* regained, which hath been Reproached and Defamed by the scandalous Lives of those that have Professed it, are the hearty Desires and Prayers of my Soul to the Lord God of Heaven and Earth.

Who am a Well-wisher to the Souls of all the Sons and Daughters of Men through the whole World,

Written in *London*, the First day of the 12*th* Month, $16\frac{89}{90}$. } *William Bingley.*

THE END.